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RELIGIOUS.

From the Quarterly Register and Journal of the American Education Society.

IMPORTANCE OF A THOROUGHLY EDUCATED MINISTRY.

An address delivered at the annual meeting of the Connecticut Branch of the American Education Society, held at Wallingford, June 18, 1829;—by Rev. Jeremiah Day, D. D. President of Yale College.

Mr. President, I would ask permission, on this occasion, to express my full approbation of one of the fundamental principles of the Society; that those to whom its patronage is extended, shall receive a *thorough* education, both Literary and Theological. The Directors of the Parent Society well deserve our thanks, for the firmness with which they have taken their stand on this point; especially at a time when the pressing demand for laborers, furnishes a plausible pretext for sending them into the field with imperfect preparation. I would by no means speak lightly of the pious efforts of even the least informed Christian, in his appropriate sphere of action. "Every man has his proper gift of God, one after this manner, and another after that." The ignorant may give instruction to those who are still more ignorant. Souls may be saved by the instrumentality of those whose intellectual attainments are of any order, from the highest to the lowest. Nor would I wish to exclude even from the *sacred office* all who have received only a partial education. There are stations which they may occupy, with fair prospects of usefulness. But there are other stations, and those very numerous, which call for high and liberal attainments; for a thorough course of intellectual culture. What office can more employ the most exalted powers? Does it require years of intense application, to qualify a man to interpret the laws of a state or a nation? And is less preparation requisite for expounding the ordinances established by the Legislator of heaven and earth? Is deeper skill required to minister to the diseases of the body, than to heal the maladies of the soul? Shall we look for higher qualifications in one who negotiates between earthly princes, than in him who is an ambassador from the King of kings? Shall those who are destined to military life, obtain a more thorough education, than those who are preparing to fight the battles of the Lord of hosts?

It may be said, that "the weapons of our warfare are not carnal, but spiritual;" and that in this cause, therefore, the aid of human learning is of no avail. Why then all this effort to educate ministers? Why not send them forth immediately from the plough and the workshop? For what purpose, Sir, are we assembled here this day?

If preparation for the ministry is unnecessary, let us abandon our enterprise at once. But if it is of high importance, let us be faithful to the cause in which we are engaged. Let us not "do the work of the Lord deceitfully." Why was Paul so deeply learned? Why was such a man chosen of God to convert the heathen world; and to do more in explaining and establishing the doctrines of Christianity, than all the other apostles together?

"But," you will ask, "is not piety of more importance, in a preacher, than learning?" Undoubtedly it is. "Would it not be better, then, to have more piety, and a little less learning?" There can be no question of this, if high attainments in the one, are inconsistent with progress in the other. But why may we not have more piety, and more learning too? Cannot the grace of God sanctify the noblest intellectual treasures for his service? Cannot he who filled the heavens with worlds of light, and formed the mind of the astronomer to measure their distances and dimensions, fill that mind with the glory of his presence? Are we unfitted for the knowledge and service of God, by studying the laws which he has imposed upon his works?

But the pride of intellect, we are told, is opposed to the humility of the gospel.—And who are the most vain of their attainments? Those who have laid deep the foundations of their knowledge? or those who have raised their light and airy structures upon the surface of science? Were Newton and Locke the proudest men of their age? It is not sound and thorough learning, but "philosophy falsely so called," which is the most ready to exalt itself against the wisdom that is from above." Should you wish to give any one a high opinion of his own powers and merits, let him have a rapid and superficial education. It is true, a man *may* be proud of profound and substantial learning.—And so may a Christian be proud of his gifts, of his religious experience, nay, even of his humility. But is this a reason why he should rest satisfied with moderate advances in piety? The grace of God, which is able to "bring every thought into captivity to the obedience of Christ," may impart an heavenly influence to the richest stores of knowledge. The prayers of the church may call down a blessing upon the most elevated literature. If learning is not among the means by which the interests of the Redeemer's kingdom may be promoted, then away with it altogether. Down with your colleges. Yes Sir, and down with your theological seminaries too. But if literature may be made subservient to the cause of evangelical truth, there is no reason to fear that it will be too highly cultivated.

In this country especially there is an urgent necessity for a ministry of superior education. We are, almost without a parallel, an educated *people;* a thinking and reading population. The preacher addresses not an ignorant congregation, of whom small portion only can read even their bibles; but an assembly among whom is diffused a good degree of intelligence, a familiarity with theological doctrines, and some knowledge at least of the sciences. Can we expect him to have influence among them, if his mind has received no more than ordinary cultivation? Can he be qualified to teach, who scarcely knows more than his hearers? Shall the clergy as a body, sink below the level of the other professions, in learning and respectability? An impulse is given to the cause of education in this country, which will carry it forward though the ministry should neglect it. There is a spirit of bold and free inquiry abroad. There is an energy, and enterprise, and practical bearing, in the literature of our country. Could you extinguish the learning so generally diffused, you might perhaps find occupation for a half educated ministry.—Could you stop the thousands of presses, and close the ten thousand channels of information, you might find a place for the instruction of men of very moderate attainments. But literature is advancing in the country; and it will advance. Its influence upon public opinion and character will be too powerful, to be left wholly to the enemies of religion. If not secured on the side of truth and righteousness, it will be an engine of tremendous force in the cause of impiety and error. The separation of learning and piety, would threaten ruin to our moral and religious interests.

Will it be said that, in this young, and active, and enterprising country, we need ministers who have energy, and zeal, and practical habits; rather than deep and various learning? And why may we not have energy, and activity *united* with learning? Was there ever a minister more zealous, more active, or more practical, than the learned apostle of the gentiles? Was the energy of Luther, of Knox, and of Henry Martyn, impaired by their learning?

But it may be thought, perhaps, that an imperfect education may be sufficient for the beneficiaries of the *Education Society;* for those who are aided by the efforts and sacrifices of charity; while a thorough education for the ministry, is left to those who have ample means of defraying the expense. Let us look a moment at the consequences of this suggestion. It would send out two classes of ministers, with a marked line of distinction between them. Those under the patronage of the Society, would bear the stamp of a second-rate education. They would be soon regarded by the churches, as a distinct order of candidates. And can we sustain the interests of the society, when it comes to be understood, that we are filling the country with preachers of inferior attainments? No sir, we *cannot afford* to give our beneficiaries a superficial education. This would be too improvident an expenditure of the sacred charities committed to our trust. Shall we squander the hard-earned contributions of the pious laborer, upon an object so comparatively worthless? Shall we exhaust our treasury, to purchase for those whom we profess to aid, the mere *name* of an education? to obtain for them a collegiate *diploma*, or a certificate from a Theological school, as a mere matter of form? Could we thus impose upon ourselves, in educating our children for mercantile or mechanical employments?

We hear much of the influence of the beneficiaries upon our *colleges*. If they are superior scholars, it is of inestimable value. In their daily intercourse with those who are companions with them in literary pursuits, they lay a powerful restraint upon error and vice. They induce numbers to join them, in their way towards heaven. But if they are deficient in scholarship, the influence of their piety is in a great measure lost. A coward in an army, may as soon hope to be respected, as an ignorant student in a college. Shall the invaluable influence of our beneficiaries be sacrificed, for want of means to sustain their rank as scholars? Or shall the standard of attainment in our literary seminaries be depressed, to bring it down to the level of those who will rest satisfied with a superficial course of study?

I am not, Sir, attempting to plead the cause of learning seperate from piety.—Never was there a fairer opportunity, than that now presented to the society, of forming a powerful *union* between religion and high intellectual improvement. Do you tremble, lest the advance of literature and science should become hazardous, as it has in some countries, to the interests of evangelical truth? Then educate, and educate thoroughly, as many as possible of those who are already on the side of practical godliness. This will form the most effectual barrier against the desolating tide of a perverted national literature. Hundreds of youth of hopeful piety and promising talents, stand ready to enter upon a course of thorough education, if they can only be furnished with the means. And shall their hopes of becoming well qualified for their work be frustrated, by a scanty supply of their wants? I ask not that they should be relieved from any proper efforts to provide for themselves. Let them be thrown upon their own resources. Let them cultivate habits of rigid economy.—Let them engage in any productive labors which will not interfere with a vigorous pursuit of their main object. But let them not be compelled, by their necessities, to resort to occupations which will greatly interrupt their course of study, and allow them to obtain only a broken education.

A very specious apology for sending forth ministers with defective preparation, is, that their labours are wanted *immediately*. We cannot *wait* for a seven years' course of education. Our great Western world is calling upon us for instant aid.—The thousands and tens of thousands who are pouring in there from the older states, are settling down without the institutions of the gospel. Numbers of them are daily passing into eternity. We must help them soon or never. Sir, I would respond to this cry of distress from our western forests, in a deeper tone of sympathy than has yet been heard. Let there be no delay in sending them relief. Let those who are qualified to afford them even temporary aid, the pioneers in the great enterprise of clearing and cultivating these moral wastes, be urged forward to their work.—But in preparing for the commencement of a vast scheme of benevolent action, let us not suppose that when it is begun, it is completed. We are to provide for the future, as well as for the present. Souls must be saved the next year, as well as this; from the next generation, as well as from that which is now passing to the grave.

The condition and prospects of our western settlements, furnish one of the strongest arguments in favor of a thorough education for the ministry. They are now forming a character which is to shape the habits of thinking and acting through successive generations. Under what circumstances, is this character forming? The rapidly increasing population is composed of very various, and, in some respects, discordant materials. All these enjoy a freedom of opinion and of speech, as unrestrained as is the game which bounds over their hills. Their abundant resources are swelling high the tide of prosperity and wealth. The periodical press has an influence, to an extent never before known in the first settlement of a country. A prospect of success in business, gives impulse to a spirit of bold and vigorous enterprise. Infidelity, and fanaticism, and licentiousness, have as open a field to range in, as evangelical truth and piety. In the wild commotion of these moral elements, who are the men that can go calmly to work, and with adequate skill, lay the foundations of institutions which are to last for ages? Who will be sufficient to direct the mighty current of feeling and action into the channel which will cause the blessings of salvation to flow through the land? Not the wisest men on earth, without strength from on high. Yet with the aid of divine grace, men of talents and solid attainments may have a powerful agency, in giving a religious direction to public opinion and conduct. But can this controlling influence be gained by a superficial education? The danger is not that there will be no talents and learning in our western country; but that these may be principally arrayed on the side of irreligion and error. Men of superior intelligence will unquestionably resort thither. Literary institutions will spring up. There will be men of thorough education in the other professions, and in political life, if not in the ministry. Will preachers of scanty resources, in an age when miracles are not to be expected, be sufficient to bear down the opposition which will meet them, from learning, and wealth, and office? Will they be equal to the task of laying the strong foundations of a country's moral greatness? Will they create an influence which will diffuse itself through the mass of the western population, and reach down to distant posterity? It will make little difference with the coming generations, whether the ministers whom we send out to that country, are on the ground this year, or three years hence. But it will make a vast difference, whether they are thoroughly or superficially educated.

From the Philadelphian.

MEANS OF GRACE.

Mr. Editor: The perusal of "Medium" in a late number of the Philadelphian has led to the following dialogue between a minister of the gospel and his theological student. If you think it worthy of their attention, you can let your readers judge whether it sheds any light on this important and much disputed subject.

Student. Should awakened sinners be directed to pray for salvation?

Minister. Certainly. Both scripture and the light of nature teach, that to pray is the duty of sinners, as well as of saints. And it is evident that what they need most, they pray for most. If then saints should pray for salvation, (as all admit) much more should sinners; for they need it more. It is evident also that sinners ought to make *application* to God for salvation. And what is such application but prayer?

S. And does God promise salvation to those that pray?

M. Yes. "Whosoever shall call on the name of the Lord shall be saved."—Joel, 2, 32: Acts, 2, 21. Rom. 10, 12.

S. But will God accept the prayer of those who are destitute of repentance and faith?

M. Most certainly not. "If I *regard iniquity* in my heart, (as all the impenitent do) the Lord will *not hear me.*" Ps. 66. 18. "Without *faith* it is impossible to please God." Heb. 11. 6. "Except ye *repent* ye shall all likewise *perish.*"—Luke 13, 3. "He that *believeth not* shall be *damned.*" Mark 16, 16. Yet God rejects the prayers of none because they are impenitent and unbelieving *before* they pray: but because they continue so *while* they pray.

S. But how do you reconcile this with the scripture promise of salvation to them that pray?

M. Scripture promises salvation to such prayer only as scripture enjoins. It enjoins no impenitent and faithless prayer. Such prayer is *no* prayer in the strict scriptural sense of the world.

S. But will the impenitent offer the prayer of penitence and faith?

M. Oh no: certainly not, so long as they remain in a graceless state.

S. Why then do you direct them to the throne of grace?

M. Because it is their duty to pray; a duty from which impenitence and unbelief does not excuse them. And I do it also because I would have them remain in impenitence and unbelief no longer. I tell them to put forth these gracious exercises before the mercy-seat, if they never did before.

S. But is it not certain that if they go to the throne of grace without repentance and faith, that they will *pray* without them?

M. No: Many have felt the first exercise of them after they had begun to utter the words of prayer. Ask christians generally what they were doing when they felt the first emotions of grace and perhaps the most of them will tell you: "I was praying."

S. But I have supposed that sinners needed a deeper sense of their guilt and danger and of the benefits of an interest in Christ, as the necessary pre-requisites to repentance and faith. Should they not be directed therefore to *consideration* rather than to prayer?

M. No: *Awakened* sinners have all the sense of their need of salvation which is absolutely requisite. Their difficulty is not *ignorance* but *indisposition.* Yet if consideration were necessary, what is better calculated to awaken it than prayer? What will fix our attention on our sins like confessing them to God and begging deliverance from the wrath which they deserve?

S. And do you suppose that prayer has a tendency to excite to penitence and faith?

M. I do. Although it is the Spirit alone that produces these gracious exercises, He ever works by means. And the better adapted the means are to their end, the more probable it is that the end will be accomplished. And I consider prayer peculiary adapted to the production of penitence and faith; as it concentrates the attention, awakes the soul to awe, and brings the sinner into a conflict with all those evil affections that are wont to keep him from the throne of grace. And in entering into life sinners are brought into straits in which they must come to a full decision. Prayer is calculated to bring them to this stand; especially such as have hitherto neglected prayer. And I think it is to this *adaptation* of prayer, as well as to the *sovereignty of God* that we ought to refer, in accounting for the fact, that so many find salvation at the mercy-seat.

S. But to the qustion "what shall I do to be saved?" the scriptures answer, *Repent and believe.* Why then do you urge sinners to prayer *instead* of repentance and faith as the scriptures direct?

M. I do not tell them to pray as a *substitute* for repentance and faith. I tell them they must have these graces in exercise while they pray, or God will abhor their offering.

S. But as sinners are exposed to immediate death, would it not be better to tell them to repent and belive at once lest they die before they reach their closets?

M. Most assuredly. They should be continually and earnestly reminded that penitence and faith is their immediate duty. They should be told that they *need not* and *ought not* to delay them long enough to go to the closet.

S. Why then tell them to pray *at all* till they have repented and believed?

M. 1st. Because prayer is a *duty* from which the wilful neglect of repentance and faith does not excuse them. It ought therefore to be urged upon them. 2d. Because if it is urged upon them and they neglect it, the neglect will tend the more to deepen conviction. 3d. Because, if they attempt the duty it will tend to excite repentance and faith in them.

S. But if you send them with graceless hearts to the throne, will it not make them depend on their graceless prayers?

M. Only as they abuse this, just as they abuse other gospel directions. When I tell them to pray, I tell them also that impenitent and faithless prayer will avail them nothing; nay that, without them, it is odious hypocrisy; for if while destitute of these graces, they were sincere in prayer, they would tell God they loved sin supremely, and desired still to live in it; that they hated the way of salvation by Christ, and wished to be saved on account of their own heartless formalities. And in directions like these can they find any plea for depending on graceless prayers?

S. Perhaps not. But it seems to me that what you tell them as to the nature of the duty will utterly discourage them from attempting it. They will say within themselves: 'If graceless prayers will not be accepted, it will be of no use for me to pray, for I have no grace. And if such prayer is so sinful, I had better not attempt to pray, lest I add to my guilt.' How would you answer such arguments?

M. I would tell them, that, to say the least, they would gain nothing by neglecting prayer; for if they were not praying, they would be doing something else quite as sinful, most probably as the offering of graceless prayers. Nor is it certain that they will offer graceless prayers; for the fact that they have not repented and believed, is no proof that they will not, when they come to the throne of grace. As the throne of grace is the place where God frequently imparts his renovating grace, He may impart it to them, thus causing them to pray with penitence and faith. But they cannot expect God to meet them at the mercy-seat unless they go there themselves. Finally, I would tell them they *need not* fail to offer acceptable prayer; that they may and that they should have penitence and faith in the next prayer they offer.

S. If I understand you then, you insist on repentance and faith as the indispensable terms of salvation, and urge sinners to them as their *immediate* duty; you urge them to no prayer but such as are attended with these saving graces; and that even such prayer you urge rather as a *duty* than as a *condition* of *salvation:* but urge it the more earnestly because you think the attempt to pray is well calculated to screw them up to the exercise of penitence and faith.

M Exactly so. More explanation and argument might be added did time permit. And if you find them necessary, they can be given on a future occasion.

EARLY IMPRESSIONS.

Let the opposers of divine revelation speculate about the efficacy of its influence and the obligation imposed by its commands; and while they are questioning all the blessed effects of Sunday School instruction, I will bless God for such evidence as the following:

A few Sundays ago, I visited a Sunday Infant School in this city, when a conversation ensued between myself and one of the little scholars, aged about four years, in substance as follows:

Visitor. Well, my little boy, I suppose you never play on Sunday?

Scholar. No, Sir.

V. Why don't you play?

S. Because God says I must not play on the Sabbath-day.

V. Do you ever go to church on Sunday?

S. Yes, Sir.

V. What do you do when you go to church?

S. Why, I try to pray; and I pray every morning.

V. To whom do you pray?

S. I pray to God.

V. What do you pray for?

S. I pray to God to give me a new heart.

V. But cannot your father or your mother give you a new heart?

S. No, Sir; but God can.

V. But do you feel sorry for being bad?

S. Yes, Sir.

V. What do you do when you feel sorry?

S. Why, when I am naughty and cry, I pray to God to make me a good child.

V. Can you sing?

S. No, Sir; but I will try and learn.

V. Where do the angels sing?

S. They sing in heaven: my grandmother has gone to heaven, and I expect to go there too when I die.

This is a single, incidental specimen of the effects of infant school instruction.

Where is the person who has visited these little nurseries of Zion, whose heart has not been warmed, when listening to the interesting answers and question upon the simple yet blessed truths of the Bible. Truly, even now, out of the mouths of babes and sucklings God hath perfected praise.—*Am. S. S. Mag.*

Modesty is one of the chief ornaments of youth.

FOR THE WESTERN LUMINARY.

THE UNITY OF THE CHURCH.

LETTER IV.

To all those who believe in the parity of the Clergy.

Dear Brethren,

I am fully persuaded a greater absurdity cannot be proposed to the churches, than to abandon all creeds and confessions of faith. What think you would be the consequences, if some theorizing politician were to propose to these confederated States, each one to abandon its State constitution, and rally round our original bill of rights, or the general constitution. The original principles of civil liberty are few and simple, and equally confided in by every intelligent man in the nation. Why then trouble ourselves with state regulations or minor political confessions of faith. The Bible is the christian's grand confederative constitution, in which are found written, as with a sun-beam, a few first principles, equally necessary and equally believed by all the evangelical denominations. But is every thing contained in the Bible, or supposed to be deducible from it, by men of various inductive powers, of equal importance. No one can suppose it. Besides, God knew that in process of time, the gospel would be addressed to persons very differently circumstanced, as it respected civil governments, and as it respected the means of intellectual culture, &c. He knew that the structure of the human mind itself would be very varient, and that with respect to mere intellectual matters, such as governments, all men could not see exactly alike. And can we believe that it is displeasing to God, or contrary to common sense, when a number of persons, upon the most mature examination of the Bible, find that they agree, not only as it respects the fundamentals of religion, but also the minor matters, such as governments, baptism, &c.; that they should commit their understanding on these matters to paper, and call it their creed or belief, and thus agree among themselves in what manner they will worship God and labour to promote his glory and the good of their fellow men, and secure their own salvation? And it seems to me not only admissible, but that it is the duty of all such associations to publish their views to the world, that their fellow christians may be able to judge whether their creed be conformable to the essentials of religion.

Have not our fellow christians a right to know what we do believe respecting all matters of faith and practice? Can we confide in one another, or work heartily together, if we be ignorant of each other's views and feelings and ultimate objects? It may be said, it is a sufficient security if a church declares she takes the whole Bible for her confession of faith, and desires no other. This plan, plausible as it may seem, will certainly lead to the most deplorable consequences. If all men were real christians who profess to be such—if all who call themselves by the name of Christ, were willing to submit themselves to his simple and consistent doctrines—if the wickedness of the human heart, and the pride of human reason, did not prompt men to seek for expositions of the character and doctrines of Christ, entirely subversive of the gospel, this theory of creedless churches might do well enough. Now the only remedy against all danger of this kind, is for every church to have a little form of sound words, to which she can on all occasions resort. Let any lover of the Lord Jesus Christ ask himself if he be willing to sit down at the Lord's table with a Socinian, or to bid that man God speed who says his Lord and Master was a *mere creature*. Now every body knows that Socinians and Arians and Universalists, are loud declaimers against confessions of faith, and profess to take the Bible for their only creed. And no church which has thrown away its creed, can consistently deny these heretics, or any man, the whole fellowship of church members, who has a respectable moral character, and who says he takes the Bible for his confession of faith. Upon this plan, all who are door-keepers in God's house are compelled to do one of two things; either, each one for himself to form an extemporaneous confession of faith, or to admit every applicant who simply declares his belief in the scriptures. On the former plan, you will have as many creeds as persons in your church; on the other, you will have the church filled with persons who say they believe in Christ, but who in works deny him.

What is a creed or confession of faith? It is nothing more than an expression of the sense in which a number of persons associated together for the worship of God, understand God's word, both as to greater and smaller matters. It would not be other than a pleasing and profitable exercise to compare the creeds of all the evangelical churches in our country. We would be surprised to find in how many points they unite, and in how few they differ. As we have said before, they all agree in the essentials. They only differ in lesser matters. It is not to separate themselves from all the rest of the world, that the friends of church platforms have published their several creeds, and conscientiously adhere to them. In this they have two views. First; that all the world may know what it is that they do believe. This is what the world has a right to expect, and no church has a right to shelter itself in heresy, by saying she believes the Bible, while she may have speculated away every thing that is essential in the Bible. But the friends of creeds have another object, and they are not ashamed to avow it. They wish to draw closer and stronger the bonds of their common association: while they extend the most cordial hand of friendship to those who in Christ may differ from them in small matters.

Many speak of confessions of faith as though they were just so many declarations of war. And such they are indeed to those who believe their church to be the "only true church,—the only unspotted bride of the Lamb;" but we have reason to thank God, that christians of the nineteenth century are not often so afflicted, as to have their ears stunned with annunciations of this sort. And who ever heard it, but recognized in it the expiring gasconade of ecclesiastical power.

Those churches that have no distinctive creed, very much resemble persons who travel through the world without a name. Such persons are justly the objects of suspicion. Such churches cannot, nor will not, long be confided in by their brethren, who, being of heavenly seed, have a right to see to it that some unknown hand does not sow tares, which may, in the event, root out the good word.

At this stage of our investigation, two questions present themselves. Do all real christians agree in faith as to all the primary doctrines of the gospel? And if so, where the necessity of having any other confession of faith but the Bible? That all christians do unite about certain doctrines, fundamental to the gospel, is a fact, which has for its proof nothing more nor less than the charitable observation of every candid man. If this be not admitted, I should ask any man to come out boldly, and point to the doctrine held, and practiced upon, by the Baptists, the Methodists, the Presbyterians, or the Episcopalians, that is to shut the gates of paradise against any of them.

When looking over the past history of the church, I find a few principles interwoven into the gospel, and forming, as it were, its very texture, wherever practical piety has had an existence, and by whomsoever it has been delivered. The truth is, that certain principles of the gospel bear the same relation to christianity that axioms do to science. The evidence of these principles are not only the evidence of *intellection*, but of *feeling*. The cross and all its immediate dependances connect themselves with the *heart*, as well as with the understanding. Therefore whenever the heart is affected with these essential truths by the Spirit of God, the understanding cordially yields its assent, and the whole man is moulded into the image of his Master. All christians think alike on essential subjects, because all are under the instruction of the same heavenly preceptor. The good man's creed on these subjects, is made out by God, not by man. Let us take an example. Has there ever been a christian upon earth, who has not been convinced he was a lost, helpless, ruined sinner, and that he only could be saved by the merits of the Lord Jesus Christ? Now who is prepared to say that there never has been a christian who has not embraced the unfounded *notions* of the Episcopalians respecting church government, or the creed of Arminius on the divine sovereignty, or that of the Baptists as it respects baptism? All these are matters in which the intellect *alone* is concerned. The heart has nothing to do with them. Whereas, "with the heart man believeth unto righteousness"—cleaves to the cross—rests upon Christ, as he is offered in the gospel—and breathes after holiness and acceptance with God through Christ. Every thing else in comparison of these *universals* ought to be esteemed lightly. In justice to myself, I must again say, I do not think it to be a matter of small consequence whether a man be a Presbyterian or Episcopalian, a pedo or an antipedobaptist, an Arminian or Calvinist: but I still say, these are *not* of vital importance. They are matters of intellection, and not of the heart. And I also say, that in matters of intellection, all men never have, nor ever will think alike, without a miracle. The reason is obvious; the intellects of men are as various as their persons: whereas the hearts of men, as it respects sin, and the necessity of a divine influence in order to holiness, are as much alike, as the darkness of one night is to that of another. Hence the uniformity of faith among christians, or the *unity* of the church, on some subjects, and the want of uniformity on others. Now from these two facts combined, we think is clearly deducible, the necessity that every church should have a creed, and should publish it, that all others may know whether with her truth she may not mingle some vital heresy, which ought to deprive her of the right of sisterhood; or whether, in the midst of her aberrations about minor matters she is "endeavouring to keep the unity of the Spirit in the bond of peace." I hold it, therefore, as a maxim, that creeds, when understood and used as they ought to be, are just as indispensable to the purity, unity and peace of the church, as are family regulations to the well-being of households. And as well might we speak of a community of goods, and families, as speak of such a community of churches as the abandonment of creeds involves. Two cannot walk together unless they be agreed, not only as to the *course* they will travel, but also as to the *manner* in which the journey shall be performed.

My friends will excuse me for dwelling so long on the diversity of sects and creeds, as not being subversive of the *unity* of the church. We have but a remark or two more on this subject, which we will present you with in the beginning of our next letter, and then pass on to deductions from these premises, and scriptural authorities.

Yours in the bonds of our common Lord,

JAMES BLYTHE.

THE INDIANS.

Extract of a letter from the Rev. Cyrus Byington, to the Editor of the Western Luminary, dated

Yoknokchaya, (Miss.) Aug. 24th, 1829.

The great Redeemer of the Lord's elect, is visiting some of these people with his richest blessings. And of his mercies and goodness I would forever speak. Last winter we were much favoured. We had several interesting meetings in various places. And as one fruit of them, 20 persons were received into our church on the first Sabbath of June last. At the same time many were awakened and almost ninety came to the anxious seats. The good work has continued and it still continues. About 400 persons in less than three months, have sat on the anxious or "beloved seats." And in the Chickasaw Nation, north of us, there is a great desire to hear preaching. On the first Sabbath of July, seven persons were received into the church—more than 40 sat on the anxious seats, and more than 70 persons communed together at the Lord's table. More than 400 persons assembled at the time. On the 13th day of this month a four days' meeting commenced at Goshen, about 100 miles south of this place. About ten persons, missionaries and Chahtas, went from this part of the Nation. More than 500 Chahtas assembled. The principal Chief, with a dozen of his Captains, were there. We assembled under a bower constructed by the Indians in their ancient style. It was circular, with an area in the centre, and then a small canopy in the middle of the area, for the pulpit, or speaker's place. The congregation was very solemn, and many were much affected. Two hundred and seventy persons came to the anxious seats during the meeting. The congregation were well dressed, and conducted with much propriety. It was a time of the Lord's great power, and blessed be his name.

Our Methodist brethren, who are labouring in another part of the Nation, are much blessed in their labours. Hundreds and hundreds are said to be awakened under their preaching. In about a week from this time, we expect to meet again about 7 miles from this place, to attend a four days' meeting. We now hope to see a large congregation present, but we may be disappointed. We need the grace of God to keep us in the dust at his feet, and at the same time to maintain in us a spirit of active obedience to his will. Surely, my dear brother, the Lord has done great things for us, whereof we are glad. Fix your eye at once on the Chahtas, the remnant of a once great tribe of men—a people who have sold to the white men one piece after another of their land,—who have appropriated thousands of dollars for the education of their children; and who have in a great measure left the chace, and turned their attention to agriculture, and to herds of cattle, horses, and swine—who have several schools, blacksmith shops, and many implements of husbandry, many good cabins and fields of corn, cotton and potatoes; who also have introduced many wise and wholesome laws for the government of their own people; who by law exclude whiskey from their land in a great measure. It is looked upon as contraband goods are in a time of war. How many men have you seen disguised with liquor in the course of 18 months? Since my return in February 1828, I have seen but one company of drunken Chahtas, and one of Chickasaws. The Chahtas were just in sight of a small village of white men. And it is a truth, that when any of the Chahtas near this place, wish to have a drunken frolick, they must go out of the Nation and visit a white settlement. Whom does this fact compliment? It is also true, that the Chahtas are now well *colonized*. And if white men would only let them alone, I do think they would prosper where they are in a striking manner. No one who understands their situation and best interest among us, can see how the Indians here can be benefited by a removal. White men would no doubt be much profited. For this Nation would open a great market for whiskey, slaves, &c. &c. should it come into the hands of white men. Many worldly advantages they might derive from the possession of this land. But why shall the Indian who is guilty of no fault in the sight of white man, but that of being an Indian and of loving his own country, why shall he be compelled to remove? Remember them I pray you. Let the church at least feel for their Brethren. How must it affect a pious Chahta, to be obliged to turn from the land of his fathers, and cast a last look upon a father's grave, and then go into the deep western wilderness, no more to return! How will he speak to his children in after years of the *place* where he was born, and where he first heard of Jesus and embraced his word?

Perhaps I say too much But my heart is full. Could it be said that the Indians had done wrong it might be different. But as it is now, the Cherokees and Chahtas no more wrong the Government than the citizens of Lexington: and why should they be treated otherwise?

I am yours, &c.

CYRUS BYINGTON.

SEE-QUAH-YAH.

THE CHEROKEE PHILOSOPHER.

See-quah-yah, [See-quo-yah] the celebrated inventor of the Cherokee alphabet, commenced his labors here, but removed to the west before the practicability of his invention was tested. See-quo-yah certainly deserves to be held in remembrance by all who respect native genius, but more particularly, by his country-men, on whom he has conferred a lasting blessing—they are reaping a full harvest from his invention, which for its simplicity, is unrivalled. Its simplicitly is fully demonstrated by its rapid extension since it was introduced. Without the aid of a single schoolmaster, or a single book, it has been generally acquired in the nation, and now we venture to assert reading and writing are as common here as among the neighboring whites, and certainly those Cherokees who have attended to their Alphabet one week, write more correctly, than the English scholar who has been steadfast to his book two years.—*Cherokee Phenix.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 16, 1829.

Take heed how ye hear.

Take heed what ye hear.

The inattentive and unprofitable manner, in which sermons are often listened to, is not always the fault of the hearer alone. A sermon without point, without division, and without an orderly arrangement of its parts, soon confuses the mind and tires the attention. I know that the precise and methodical structure of the sermons of the old English divines and of the fathers of our American churches are nowadays in disrepute. Modern refinement in style affects to despise it as bad taste; and modern freedom in the pulpit breaks from it as an uncomfortable restraint. But whatever has been gained on the score of supposed good taste and of freedom of speech by these deviations from the old standards of sermonizing, I am confident there has been an equal or greater loss in perspicuity, in sound instruction and in effect. It does not require a skillful engineer to see that one shot of heavy metal, and well directed, will do more execution in demolishing a fortress, than many guns fired at random or loaded with all powder and no ball. Every sermon should have *one definite* and *main point*, to which as a focus the arguments and remarks of the speaker should be directed till it becomes warm and luminous. With this single point in view the audience would perceive the bearing and connexion of the different parts of the discourse.

Few subjects can be treated in a perspicuous forcible manner without some distinct divisions. The divisions of a sermon should be natural and plain. Not only should they be plain to the mind of the preacher, but he should make them obvious to his audience. Some preachers, who are too logical and correct in the composition or plan of their sermons to lay aside all divisions, still are so fastidious about them as carefully to conceal from their hearers the transition from one division to another. That is a bad practice. The hearer should always be apprised of the transition from one topic to another, or one argument to another. And however old-fashioned it may be, I like the practice of giving the heads of a discourse the numerical designations of first, second, third, &c. I know that it greatly assists the mind of the hearer in getting at a clear understanding of the sermon and a distinct and lasting remembrance of it. I can speak on this point from my own experience and from what I have noticed in others. For many years I have been in the practice of questioning young persons under my care on the sermons they hear. When the sermon has a distinct subject, natural and marked divisions and subdivisions, they are able to give me a satisfactory account of it. But on the other hand, if it be without point and divisions; when I ask, "What was the subject of the sermon?" the reply is, "It had no subject." "What were the heads or divisions of it?" "It had no heads." This generally puts an end to my inquiries. For it is in vain to attempt to get from them any intelligible account of a sermon, to which the preacher has given them no clue. They are lost in the labarynth. Sometimes there may be distinct heads in a sermon that escaped their notice, because they were not indicated to them by a formal statement or an appropriate suspension of the voice.

It is a practice of some preachers, which cannot be too highly recommended to all, to recapitulate at the close of their sermons the principal heads and arguments. This summary review renders the discourse more clear and more impressive to the mind of the hearer. By thus refreshing his mind with the main subject and the subordinate branches, it puts him in possession of a key to the whole sermon. Preachers then, who are desirous that their sermons should be understood and remembered, should avail themselves of the great advantage to be derived from this practice. The importance and effect of this thing is well understood by the advocate, who addresses a jury, and by the judge, who gives the charge. And in this respect they are often "wiser than the children of light." H.

THE INDIANS.

The extract from Mr. Byington's letter in this paper will be gratifying to every christian heart. The Lord is blessing the means of grace imparted to the Indians by the American churches. Here is encouragement for all the friends of missions to persevere in giving cheerful and constant support to this good work. Are there any enemies of missions, any scoffers, any professors of religion indifferent in regard to this great cause? Let them consider the dictates of reason and religion on this subject, and the manifest tokens of the Divine favour, which it receives.—Such news, as this letter brings, is well calculated to give animation to the monthly concert of prayer. Here is answer to prayer.—Those missionaries and the Indians under their care, awakened to their spiritual interests, should be especially remembered at the next monthly concert.

WEST LEXINGTON PRESBYTERY.

The next stated meeting of this Presbytery will be held in the first Presbyterian Church Lexington, on Wednesday the 30th inst. at 11 o'clock, A. M.

SYNOD OF KENTUCKY.

The annual meeting of the Synod of Kentucky will be held in Paris, on Wednesday the 14th of October, at 11 o'clock, A. M.

We are requested to state that a *Four Day's Meeting* will commence in Georgetown, on Friday next. Also, that a Sacramental meeting will be held in the 1st Presbyterian Church in Lexington, on the 2d Sabbath in next month.

ECCLESIASTICAL RECORD

Of Ordinations, Deaths, &c. &c.

The last Quarterly Register reports during the quarter, ending with the last month, seventy six ordinations and installations; of which 26 are Presbyterian; 22, Congregational; 12, Baptist; 12, Episcopal; 2, Unitarian; and 1, Universalist. The number of consecrations, ordinations, installations and institutions for the year ending the 31st ult. appears from the following

General Summary.

Number of Consecrations, Ordinations, Installations, and Institutions for the year ending July 1829, is 293.

Consecrations		Roman Catholic	2
Ordinations	215	Not designated	3
Installations	76	*States.*	
Institutions	3	Maine	32
Offices.		New-Hampshire	24
Pastors	173	Vermont	19
Col. Pastors	6	Massachusetts	54
Evangelists	70	Rhode Island	5
Rectors	3	Connecticut	38
Priests	20	New-York	52
Deacons	17	New-Jersey	8
Not Designated	5	Pennsylvania	11
Denominations.		Delaware	2
Congregational	112	Maryland	1
Presbyterian	69	Dis. of Columbia	4
Baptist	53	Virginia	13
Episcopal	38	North Carolina	3
Methodist		South Carolina	10
Dutch Reformed	5	Alabama	1
Unitarian	9	Kentucky	5
Universalist	3	Ohio	12

The number of deaths of Clergymen is stated to be 38, within the last Quarter, and of Theological Students, 3. The number of deaths, &c. for the year appears from the following

General Summary.

Ages.			*States.*	
From 20 to 30		8	Maine	6
30	40	14	New-Hampshire	3
40	50	7	Vermont	5
50	60	11	Massachusetts	14
60	70	10	Rhode Island	1
70	80	10	Connecticut	5
80	90	9	New-York	22
90	100	2	New-Jersey	2
Not specified		36	Pennsylvania	12
Sum of all the ages specified		3935	Delaware	1
Average age		55	Maryland	5
Denominations.			Dis. of Columbia	1
Congregational		18	Virginia	10
Presbyterian		19	North Carolina	2
Baptist		16	South Carolina	1
Methodist		20	Georgia	6
Episcopal		8	Alabama	1
Evangel. Lutheran		1	Louisiana	1
Universalist		1	Missouri	1
Roman Catholic		2	Illinois	1
Jews		2	Indiana	1
Not specified		20	Kentucky	1
Stu. in Theology		6	Ohio	3
			Michigan Territory	2

Destitution of Ministers.

According to the last report of the General Assembly of the Presbyterian Church, there are connected with that church, 1,598 preachers of the gospel, and 2,070 churches; leaving four hundred and seventy-two more churches than ministers.

In the six western Synods of the Presbyterian Church, there are 635 congregations organized, and only 337 ministers.

In the state of Ohio, there are more than 100 Presbyterian congregations destitute of a minister, 100 more might be formed, if a competent ministry could be found.

In a distance of 120 miles up the river Mississippi, from New Orleans, in the most populous part of Louisiana, not a sermon was ever preached, on the Sabbath, in the English language.

There are between two and three hundred destitute Congregational churches in Maine, New Hampshire, Vermont, Massachusetts, and Connecticut.

There are four hundred congregations in the German Reformed Church, and but 30 ministers, and 10 students, in the Seminary.

In the Philadelphia Baptist Tract Magazine, Jan. 1829, four thousand and fifty-six Baptist churches are reported, and two thousand eight hundred and twenty-two ministers, leaving twelve hundred and thirty-four destitute churches.—*Philadelphian.*

Ecclesiastical History for Schools.

Outlines of Ecclesiastical History, on a New Plan, designed for Academies and Schools, by Rev. Charles A. Goodrich.

This is the title of a neatly executed volume of about 400 pages, recently published by the Messrs. Huntingtons, of Hartford, Conn. The author has for several years been before the public with high reputation, in the commendable work of preparing books of education. His History of the United States, particularly, has proved very popular, and has, we suspect, a more extensive circulation than any other historical work in the country. The present volume, we perceive is constructed on the same plan: and so far as a cursory examination—such as Editors can give—enables us to judge, we think it has been executed with much ability. The work is divided into *eight* period , viz.—Period of the Life of Christ—of the Labours of the Apostles—of the Decline of Paganism—of the Rise of the Mahometan Imposition—of the Crusades and Papal Schism—of the Reformation—and of the Puritans. Each period into Sections, and the more promine t

events are given in a large type, while copious illustrations and minor events follow in a smaller type. An "intentionally numerous and minute," but we think appropriate, "set of questions," occupies the bottom of each page. About one half of the volume is taken up in treating of the Reformation, and several principal denominations which have arisen since that glorious event.

The preparation of a judicious and acceptable Ecclesiastical History for Schools, must obviously be a delicate and difficult task.—The author, who attains to what would be only moderate excellence in other departments, deserves high praise in this. Besides the labour of making a proper selection of facts, and of so arranging them as to exhibit to the young mind the connexion of events, he has the more delicate task of so treating his subject, as not to come into collision with the several denominations for which he designs his work. In the preface of the work before us, the Author says, "He has aimed to treat every denomination with candor. He has not considered it his province to enter into the discussion of controverted points; nor to give his opinion on which side the truth lies. He has endeavored to confine himself to *facts*, and to facts of importance." So far as we have noticed, the volume contains nothing which can give offence, on this point, to any candid mind. The work, we doubt not, will meet the approbation and receive the patronage of the public.—*Conn. Obs.*

PROGRESS OF TEMPERANCE.

Extract from Hon. John Cotton Smith's Address before the Temperance Society of Litchfield County, Conn.

Entire abstinence then, is the specific remedy. Let it be universally and faithfully applied, and how soon would there be an end to the whole race of drunkards, great and small, without successors, forever! Who would not rejoice at such a consummation! Who would not exult, if our country, so favored of Heaven, so much applauded by the world for all that is manly in sentiment and heroic in enterprise, should add the jewel of temperance to that crown of glory that encircles her head; should exhibit to mankind the spectacle of a nation not only "victorious over its enemies," but what is more, "victorious over itself!"—Nor is it too much to hope that this blessed era is at hand. The success which has thus far attended the exertions of the Parent Society, as evinced by the wonderful diminution in the sale and consumption of distilled spirits, within a short period, is at once a proof that the object is attainable, and a pledge that it will be accomplished. The spirit of the nation is evidently rising. The youth of the nation are beginning to awake to this momentous subject, and rest assured, their warm hearts and vigorous hands will finish the good work for their own generation if not for ours.

But an immense responsibility, rests upon "the men of this generation." Let us not conceal from ourselves the painful truth, that we have all contributed, in a greater or less degree, to the wide spread of Intemperance. Ah, we know not how many of its wretched victims might justly ascribe the commencement of their career of infamy and its fatal end, to our ill-jdged hospitality, our unhallowed love of gain, or perhaps, to our own example of what is termed moderate drinking. This is the most solemn reflection! Our own consolation is that we did it ignorantly, that we were thoughtless of the consequences. But the plea of ignorance can no longer avail us. Information founded upon indisputable facts, and enforced with resistless eloquence is before the public, and in the possession of every man; and must therefore leave every man without the apology of a mistake, either as to the nature and extent of the malady, or the method and certainty of its cure. Let every individual then ask himself, Can I with all this evidence before me, put the cup of distilled poison to my own lips, or present it to the lips of any human being, and be innocent? —The question may be safely left to the decision of an enlightened conscience, and obedience to that decision cannot fail to produce the desired effect. Yes, my Brethren, total abstinence is the only restorative. This is the consecrated censor which is to "stay the plague." While we bless God that it is placed within our reach, let us seize it, and like Aaron in the camp of Israel, hasten to take our stand "between the dead and the living," in humble confidence that 'the plague' will be stayed.

THOUGHTS ON DRUNKENNESS.

In the sober hours of retirement, let the drunkard ask himself this question: "What do I gain by drunkenness?" After much diligent search he must be constrained to say, he gains nothing.

Let him then ask, what do I lose by drunkenness? And how many answers crowd into the mind.

1. Health is hurt. The pleasing draught acts on the constitution as a slow poison, and often brings on an early death.

2. Wordly interest suffers. The man who gives way to drunkenness, must, as a natural consequence, neglect his business, and lose the confidence and respect of his fellow men. However high his name among men might stand, it will now speedily fall to the ground. How few towns or villages there are, which do not present to our notice a man of this kind; once an honest, industrious, respectable man; but now in consequence of drunkenness, a poor miserable outcast from society, a disgrace to himself, a burden to his relations, unfit to live, less fit to die.

If we stop here, and weigh both sides of the question in the balances of sound judgment, we find the whole weight in one scale, which, falling to the ground, holds the other up to just contempt, shame, and reproach.

But the most important part of the subject is yet to come.

3. Drunkenness is a damning sin'! The man who lives and dies a drunkard, will be punished with "everlasting destruction from the presence of the Lord," and doomed to take up his eternal abode in the pit of hell, with devils and cursed spirits. The truth of this is proved from the word of God. In Eph. i, 21, and 1 Cor. vi. 9, we hear the God of Heaven, declaring that, "Drunkards shall not enter into the kingdom of God." Horrid, and alarming thought! Oh! the madness of that man, who rather than deny himself one moment's pleasure, chooses to rush headlong into that tormenting flame, where he will in vain call for a drop of water to cool his tongue.

Let those who are in the habit of tempting others to commit this sin, reflect upon the solemn "Woe" pronounced by the Prophet Habakkuk. (2 Chap. 15.) "Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken.

ROMAN CATHOLIC CREED.

To the following creed of Pius IV. says the Christian Observer, every non-Catholic, on his admission to the Roman Church is required to testify his assent without restriction or qualification.

"I most firmly admit and embrace apostolical and ecclesiastical traditions, and all constitutions and observances of the same Church.

"I also admit the sacred Scriptures, according to the sense which the holy mother church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the holy Scriptures: nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers.

"I profess also that there are truly and properly seven sacraments of the new law, &c; namely, baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony; and that they confer grace.

"I receive and embrace all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

"I profess likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead." The remaining part of this clause affirms transubstantiation.

"I confess also, that under either kind alone, whole and entire Christ and a true sacrament is received."

The next articles affirm "that there is a purgatory; that the saints are to be honoured and invoked, that they offer prayers to God for us, and that their relicts are to be venerated; that due honour and veneration are to be paid to the images of Christ, and of the mother of God, ever virgin, and also of the other saints."

"I also affirm, that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

"I acknowledge the holy Catholic and Apostolical Church, the mother and mistress of all churches: and I promise and swear true obedience to the Roman Bishop, the successor of St. Peter, the prince of the Apostles, and vicar of Jesus Christ.

"I also profess and undoubtedly receive all other things delivered, and defined, and declared by the sacred canons, and general councils, and particularly by the holy Council of Trent: and likewise I do condemn, reject, and anathamatize all things contrary thereto, and all heresies whatsoever condemned and anathematized by the church.

"This true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N. promise, vow, and swear most constantly to hold and profess the same whole and entire, with God's assistance to the end of my life. Amen.

The follies of Popery multiplying.

We have just read a Rochester Observer, which states, that Bishop Dubois, of the Catholic communion, preached in the village of Buffalo, N. Y. on the Sabbath of July 19, and afterwards "performed the ceremony of blessing the ground, by sprinkling it with holy water, &c. on which a church is to be erected." Shall we now be surprised if some wealthy Heathen from India should come 8,000 miles from his residence, to enlighten our country, and to erect a more splendid edifice for the worship of Juggernaut!—Much is to be done, to save our country from the follies which the huge wealth of "the Mother of Abominations" may spread among us.—*Watchman.*

THE BIBLE AND THE JEWS.

Much information was communicated to the friends of the Bible cause, at the late anniversary of the *British and Foreign Bible Society*. Among the speakers was Rev. Mr. REICHAR, a missionary to the Jews, who addressed the meeting in the following manner.—*Col. Star.*

"In travelling on the Continent, especially in Poland, it is very delightful to see how that people, the Jews, who have hitherto proved so very obstinate, come forward to receive from Missionaries that blessed Book. I have had instances, in which loads of Bibles have been sent to me, which have been soon quite exhausted; and the Jews would follow me to another town, hoping that I should meet them there with a fresh supply of Books. There was one circumstance which was very delightful to me:—Two young Jews, the pupils of a famous Rabbi, had been entreating me to sell them a New Testament, at a reduced price; but as I refused for a time, because it was the only one I had remaining, the two youths at last fell down on the ground and embraced my knees, so that I could no longer refrain, but gave them my New Testament; and with much happiness they carried it home. I visited one town in Silesia, where a Jewish Teacher called on me, and acknowleged his gratitude for the services I had rendered him; and on my inquiring in what they consisted, he said "Sir, two years ago, you left a New Testament in this place: it fell into my hand, and, upon reading it a second time, I felt convinced that Jesus of Nazareth was the true Messiah; and since that time, reading the New Testament has been my great delight." On the boundaries of Bohemia, I came to a town called ———: I there met with an individual who seemed anxious to circulate the Bible among the few Protestants in that town, and likewise among the Roman Catholics; and it will be interesing to you to hear, that this individual, surrounded by Roman Catholics, was a converted Jew, the son of the famous Moses Mendelsohn.—But not only among the Jews, but among the Gentiles, the power of the Gospel is felt deeply. A Doctor of Divinity, in Silesia, to whom I was introduced, was, some time since, one of the greatest enemies to the Gospel; but while he was endeavouring to write against it, and settle himself more steadfastly in his own principles, it struck him that he had never read his Bible, though he had preached from texts in it. He began to read it; but had not been long reading the first pages, when it struck him that if this Book was indeed the truth, then all the edifice he had built for himself must be broken down. This conviction increased more and more, till it pleased the Lord to impress him with the spirit of that Book; and he is not only now a truly pious and converted Christian, but he has been the means of turning many from darkness to light. Whilst, however, we are dwelling with delight on these important facts, which come in numbers under our observation, we have still to lament the great and gross darkness which is pervading the hearts of many. I have been travelling through countries where it grieved my heart to see, that though Christianity was professed, yet the candlestick was removed, and no light shining: I allude to Turkey and great part of Austria. There I was introduced to vast numbers of Christians; but, alas! only in two or three instances could I find a heart congenial with my own. In European Turkey, though the greater part are nominal Christians, yet three millions of Bulgarians, speaking the Sclavonian, have never had the Book of God, but only the Greek Priests. The Wallachians have the Scriptures; but they have only a few books in the church: the one which I saw was all in tatters. While, therefore, we see so much to be done, let us work while it is called today, and labour largely in this good cause; that the trunks of Missionaries may be supplied with these Books; and that they may go forth happily, to preach the Word of Everlasting Life!

BIBLE IN BOLIVIA.

Letter from Dr. Don Manual Martin, rector of a College in Chuquisaca, dated August 22, 1828.

In relation to Bibles and Testaments, I have to inform you that some miserable observations of the friars and clergy, either because ignorant or perverse, have influenced the Bolivians, so that notwithstanding their personal good wishes, they are dissuaded from receiving these books, and it is deemed a matter of prudence for the present to leave these scruples undisturbed, hoping that in time they will pass away.

As to Bibles and Testaments in my native tongue, I do not beleive there are 200 copies in all the Republic of Bolivia, although it contains a population of 1,200,000 inhabitants at least.

THE JEWS IN ROME.

The London Jewish Expositor for July, contains a letter from Professor Tholuck, who has been residing at Rome during the last twelve months, and officiating in the Prussian Chapel in that city. Under date of March 1st, he says: *N. Y. Obs.*

The Jews are shy in this place, for two reasons; first, on account of their own brethren; secondly, on account of the Romish priests, who would greatly disapprove their uniting with Protestants, as they themselves have spread their nets, in order to catch any that might be willing to embrace Christianity. I have, nevertheless, the satisfaction to inform you of the remarkable case of a Jew, who having attended for some time regularly my German Bible Lectures, which I give in the Prussian Chapel, has expressed a strong desire to receive some more instruction in Christian truth, and declares himself ready to receive baptism in our Protestant chapel as soon as he shall feel his faith well grounded. He is a well educated young man of independent fortune, so that there is no room for suspecting his sincerity. I have mentioned to you in a former communication, that truly pious convert of the Jewish nation, who lives as tutor in the house of the Prussian Ambassador. I have had a good deal of conversation with him, and can again give the strongest attestation to his genuine piety.

LETTER FROM MR. WOLFF.

In the London Jewish Expositor for July we find a letter from this indefatigable missionary, dated Cairo, December 8th, 1828, at which time he had given up his intention of visiting the southern part of Arabia, and had determined to set out on the 15th of December for Jerusalem by the way of the Desert. At the date of his letter he had resided with his wife seven weeks, in Cairo, in company with the Rev. Mr. Seider, one of the active missionaries of the Church Missionary Society. Although suffering much of the time with severe sickness, Mr. W. was incessantly engaged during his residence in Cairo, in preaching, in conversing with his Jewish countrymen, and in distributing Bibles and Testaments.—*N. Y. Obs.*

INTERESTING FROM SMYRNA.

In the London Missionary Register for June, we find (says the New-York Observer) a letter from the Rev. John Hartley, dated at Smyrna, March 13th. It communicates some very interesting facts respecting the success of the recent efforts of Christians among the Greeks, Armenians, Catholics and Jews in that capital. Mr. Hartley is one of the most pious and devoted missionaries of the Church Missionary Society. He says,

"The Scriptures are now publicly read in the two principal schools of the Greeks and Armenians at Smyrna. At a late examination of the pupils of the Greek school, a very large number of the New Testaments of the Bible Society were distributed as prizes; and, several times during the week, Abraham, the master, reads and expounds the sacred writings to all the scholars assembled together. It is a circumstance still more unprecedented, to see 60 Armenian children with the New Testament in their hands. One of the teachers of the large Armenian school has been the instrument of this happy event; he is a man fully aware of the corruptions which have found their way into his church, and most desirous of diffusing Scriptural knowledge, for the purpose of dissipating them. Two young men, but lately Roman Catholics, have not only embraced Protestant doctrines, but they give reason to hope that they are sincerely solicitous for their eternal interests. There are also three young Greeks, with whom I read and pray habitually; and not a few others, of various religious names, who afford promising expectations.

NEW ZEALAND MISSION.

The Rev. Samuel Marsden, under date of Parramatta, January 1, 1829, gives the following encouraging view of the prospects of this mission. *Ib.*

The natives are now at peace one with another. The chiefs at the Thames and those at the Bay of Islands are now united, and those further to the south. The Gospel begins to influence some of them, and they improve much in civilization. A Chief is come to me this morning from Cook's Straits, to see if he can obtain a missionary. About two years ago he sent to me one of his boys, about five years old, though I had never seen the father. I sent him home a fortnight ago to see his father; not knowing that his father was coming over for him.

New Zealand is now open in every part for the introduction of the Gospel and the arts of civilization. I have had about 20 natives with me lately, from the west side of New Zealand; they have not all returned yet. There can be no doubt but New Zealand will become a civilized nation. It is a great work, but a glorious one, and what the Christian world should perform. Freely we have received, and freely we should give.

AMERICAN EDUCATION SOCIETY.

The Secretary of this Society, and the Rev. Mr. Patton of New York, have been engaged for a few weeks past, in an agency in the Western District of New-York, with a view to raise funds, and we are happy to learn that provision has been made, for the support of from fifty to sixty young men, under the patronage of the Western Education Society, which is auxiliary to the Presbyterian Branch of the American Society. Notwithstanding the pressure of the times, an annual sum of *four thousand or five thousand* dollars has been subscribed, and the object, as we learn, has been every where received with much approbation, and especially on account of the principles adopted, and system pursued by the Society. Mr. Patton, we understand, will continue his agency for a short time longer.—*N. Y. Observer.*

NEW LUTHERAN SYNOD.—At a conference of ministers and lay delegates of the Evangelical Lutheran Church, resident in Virginia, held in the Lutheran church in Woodstock, on the 8th, 9th, and 10th Aug. a new Synod was formed for Virginia, separate from the adjacent Synods of Maryland and North-Carolina, to which the ministers of the Lutheran church residing in Virginia, heretofore belonged.—*Ib.*

MEMORY OF ANDREW FULLER.

An ODE, written by a Lady in England. It is regarded, we are well informed, as a correct and striking delineation of that great man in the pulpit.

There, with his message from above,
Inflam'd with holy zeal and love,
The heavenly preacher stands;—
I see, with mighty cares oppress'd,
The heavings of his anxious breast,
To enforce divine commands.

Slow, deep and clear the stream of thought flows on:
His language plain and pure,
His manner form'd to impress—but not allure:
His voice, sonorous—strong!
The Cross, his favourite theme;—
And oft, and well
The tale he'd tell,
Which sound experience proves—which sinners count a dream.—*Chr. Watch.*

MEMORY OF GEORGE WHITEFIELD.

Mr. Strothers, of Philadelphia, has lately put up in the First Presbyterian Church, in the town of Newburyport, Massachusetts, the Cenotaph which he has been erecting the last winter, to the memory of Mr. Whitefield, after a design of Strickland. The monument is insulate, presenting four facades of equal finish. The Cenotaph is said to be elegant and well finished. Mr. Whitefield, it is well known, died in Newburyport, and in his last moments, requested that his body might be buried under the pulpit of the Church which now contains his monument—and there, accordingly, his dust still reposes. The following is the Epitaph:

THIS CENOTAPH
is erected with affectionate veneration
to the memory of
the Rev. GEORGE WHITEFIELD;
born at Gloucester, Eng. Dec. 16, 1714;
educated at Oxford University; ordained 1736.
In a ministry of 34 years,
he crossed the Atlantic 13 times,
and preached more than 18,000 sermons;
as a soldier of the cross, humble, devout, ardent, he put on the whole armor of God, prefering the honor of Christ to his own interest, repose,
reputation or life; as a Christian orator, his deep piety, disinterested zeal, and vivid imaginations gave unexampled energy to his look, action and utterance, bold, fervent pungent, and popular in his eloquence, no other uninspired man ever preached to so large assemblies, or enforced the simple truths of the gospel by motives so persuasive and awful, and with an influence so powerful on the hearts of his hearers.
He died of Asthma, Sept. 30, 1770;
Suddenly exchanging his life of unparalleled labors, for his eternal rest.

FOREIGN NEWS.

By an arrival at New-York, English papers have been received to the 29th of July. They contain very little that is interesting.

FROM THE SEAT OF WAR.—The French papers contain a letter from Constantinople, dated the 23d of June, which states that, instead of having returned to Shumla with only 600 horses, after the battle of the 11th, the Grand Vizier had brought back with him 6,000 cavalay and 12,000 infantry, in good order. The same letter says that the joy of the Turks at the arrival of the allied ambassadors had caused the disaster of their arms on the 11th to be wholly forgotten. They expected the immediate renewal of the former friendly relations with England and France, and the Reis Effendi himself is said to have expressed sentiments of a most pacific nature.

On the other hand, a Russian Bucletin, dated Camp before Shumla, June 24th, says, "The Grand Vizier who two days after this defeat had returned to Shumla with a small detachment of cavalry, endeavoured in vain to organize his army. The fugitives who succeeded in re-entering the place by small detachments, were not sufficient to gather up the vast number of dead bodies. Many soldiers took the advantage of the deroute to regain their encampment. Thus, of 40,000 men whom the Grand Vizier had in his line, scarcely 15,000 can now be assembled under his standard. Feeling yet the effects of the late defeat at Kulecolscha, the enemy remains within the lines of Shumla." Report of skirmishes are made, in all of which the Russians declare themselves victorious.

MISCELLANEOUS ITEMS.

The Bible Society of Prince Edward County, have resolved to raise *two thousand dollars*, in two years, to aid the work of supplying all the destitute in the State with the Holy Scriptues.

A subscription paper was immediately opened, and before the close of the meeting, about $500 was subscribed.—*Vis. & Tel.*

From a communication on our first page it will be perceived that New-Haven County has agreed to raise $3,000 for the Bible cause, and the city of Middletown with two adjacent towns $1,000, making with sums before pledged $17,000 for Connecticut, without touching Fairfield County, or the greaterpart of Middlesex.—*N. Y. Obs.*

The Creek Indians have published an address to the people of Georgia and Alabama, denying all hostile intentions, but begging permission to remain on the land of their ancestors, and pursue their progress to civilization as manufacturers and agriculturists.

The Galena Advertiser states, that General M'Neil, Colonel Menard, and Mr. Atwater had accomplished the cession of the Indian lands between the Mississippi and Lake Michigan, on the south of the Ouisconsin. The stipulations are said to be, that the Winnebagoes are to receive annually, for thirty years, the sum of eighteen thousand dollars, and the Potawatamies fifteen thousand dollars.

A case of poison, from eating pickles kept too long in a brass vessel, is said to have occurred at Spraker's Basin, and the consequent death of several persons is reported.

Mr. J. B. Russwurm, a man of colour, for some time an able Instructor of an African school in Boston, and who was educated at Bowdoin College, is appointed by the managers of the Colonization Society as a superintendent of the schools in Liberia. He is soon to embark for that Colony.

About 120 recaptured slaves are to be returned to Africa from Norfolk, by the American Government. Mr. Meeklin, Agent for Government, will accompany them.

The Rev. Mr. Church has been chosen President of the University of Georgia, in place of Dr. Waddel, resigned.

Letters from Constantinople of June 18, states that Sir Sydney Smith is to take command of the Turkish fleet, or to assist in their naval councils; that the Ottoman forces amount to 300,000 men, and they are daily organizing new regiments.

An Edinburgh paper states, that "the smallpox is extremely prevalent amongst the higher class of society. It seems to have been now (says the paper) thoroughly ascertained that the preventive quality of vaccination wears out in seven or eight years."

YELLOW FEVER.

NEW-ORLEANS, Aug. 20.

From all the information that we are able to procure, we learn that this usual and dangerous visitants of the city, prevails to an alarming extent. If the statements be true, for a few days past, from thirty to fifty have died each day, and those who it is reported constituted the greatest number of the subjects, were those Spaniards, that adopted this city, as a temporary asylum from the extravagance of Mexican democracy. To find multitudes of fellow beings falling before us into the grave, a few moments after they have shown the liveliest and healthiest aspect, and when we are or hope to be secure, is astonishing and lamentable. The youthful, the aged, the powerful and the weak, yield themselves a prey to its rapidly devastating force. Although disposed to weep with the mourners, who may be spread over the world, and who will anxiously look towards New-Orleans for the communication of the news of life or death, we will, in opposition to the usual course prescribed, advise those who are unacclimated to remain in the city. That the disease prevails, there is no doubt; and that the method of treatment, the advantages of attendance, and the necessaries of the patient are more abundantly procured here than elsewhere are truths self-evident. There is at least equal liability to the infection by the disease in leaving the city at this time, and double attendance. Those who are untouched by the *scarching operation* of the Yellow Fever, have now to stand and test their strength with its desolating powers.—*Mercantile Advertiser.*

DARTMOUTH COLLEGE.—The Commencement at Dartmouth College took place on Wednesday the 19th ult.—graduates 32. The degree of A. M. was conferred in course on 13, and honorary on 1. That of D. D. on the Rev. Elias Cornelius.

For the Western Luminary.

Mr. Editor,—Permit me to acknowledge, through the medium of your useful paper, the receipt of ten dollars, from some unknown individual, sent to me in an anonymous letter through the Louisville Post Office, to be appropriated to the cause of Foreign Missions.

ELI N. SAWTELL.

MARRIED,

In Louisville, on Tuesday evening, 8th inst. by the Rev. Mr. Hamilton, the Rev. ELI N. SAWTELL, to Miss OPHELIA, eldest daughter of Cornelius Van Buskirk, Esq. all of that city.

TRANSYLVANIA UNIVERSITY.

THE next Session of the College Proper will commence the 1st Monday of October, and continue more than five months. The Faculty consists of

REVD. ALVA WOODS D. D.
President and Professor of Moral and Intellectual Philosophy and Rhetoric.

THOS. J. MATTHEWS
Morrison Professor of Mathematics and Natural Philosophy.

EPHRAIM SIMONDS A. B.
Tutor of Languages and Principal of the Grammar School.

LOREN ROBBINS A. B.
Tutor of Languages and Evidences of Christianity.

HENRY A. GRISWOLD
Tutor of History, Languages, and Political Economy.

HAMILTON LAPHAM
Assistant Teacher in the Grammar School.

Tuition fees, which are required in advance, are in College Proper, for a session $15 00
In Grammar School, for a session 12 50

In College Proper, there is an admission fee of five dollars, payable once. The Grammar School has already recommenced under the most favorable auspices. Board can be obtained in private families at the usual reasonable rates. Youth living within six or eight miles of Lexington, by coming in early in the morning on horseback and returning in the evening, can enjoy all the advantages of the University, and yet board and lodge at home.

By order of the Faculty.
EPHRAIM SIMONDS, *Secretary.*
Lexington, Ky. Sept. 10, 1829.—11-3w.

POETRY.

The following beautiful lines, says the Albany Argus, were written by a gentleman, and handed to an intelligent Deaf and Dumb youth, (William Darlington,) who, on being asked if poetry was not too difficult for the Deaf and Dumb! replied upon his slate, as follows: "I think the minds of those who cannot hear, may perceive the beauties of poetry; your lines, though I have only read them over hastily, I observe are intended to describe the happiness of the Deaf and Dumb in the future state, when after this life they shall be received into heaven with great joyfulness and open ears."

The Deaf shall hear and the Dumb shall speak,
In brighter days to come,
When they pass through the troubled scenes of life,
To a higher and happier home.

They shall hear the trumpet's fearful blast,
When it breaks the sleep of the tomb;
They shall hear the righteous Judge declare
To the faithful, their blessed doom.

And the conqueror's shout, and the ransomed's song,
On their raptured ears shall fall,
And the tongue of the dumb, in the chorus of praise,
Shall be higher and louder than all.

Oh thou, whose still voice can need no ear,
To the heart its message to bear,
Who canst hear the unuttered reply of the heart,
As it glows in the fervor of prayer,

Look in thy purity and power, on these
Who only thee can hear,
And bend to the call of their speaking hearts,
Thine ever listening ear!

MISCELLANEOUS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—*No. III.*

The title of the treaty to which I referred in my last number, is in these words:

"Articles concluded at Hopewell, on the Keowee, between Benjamin Hawkins, Andrew Pickens, Joseph Martin, and Lachlin M'Intosh, Commissioners Plenipotentiary of the United States of America, of the one part, and the Head Men and Warriors of all the Cherokees, of the other."

The preface to the articles is thus expressed:

"The Commissioners Plenipotentiary of the United States in Congress assembled, give peace to all the Cherokees, and receive them into the favor and protection of the United States of America, on the following conditions:"

Before I proceed to make an abstract of the articles, it is proper to say, that in regard to this and all subsequent treaties, I shall be as brief as appears to be consistent with putting the reader in full possession of the case. The more material parts of treaties I shall cite literally; and these will be distinguished by double inverted commas. Other parts will be abridged; but where the principal words of any abridgement are taken from the treaties, such passages will be marked by *single* inverted commas. The less material parts will be expressed as briefly as possible in my own language: but in all these cases I pledge myself to the strictest fidelity. At least *the subject of every article* shall be mentioned, that the reader may judge of the general aspect of the whole, as well as the meaning of the most important parts. The treaty of Hopewell, then, read as follows:

"Art. 1. The Head Men and Warriors of all the Cherokees shall restore all the prisoners, citizens of the United States, or subjects of their allies, to their entire liberty: they shall also restore all the negroes, and all other property taken during the late war, from the citizens, to such persons, and at such time and place, as the Commissioners shall appoint.

"Art. 2. The Commissioners of the United States in Congress assembled, shall restore all the prisoners taken from the Indians during the late war, to the Head Men and Warriors of the Cherokees, as early as is practicable.

"Art. 3. The said Indians, for themselves, and their respective tribes and towns, do acknowledge all the Cherokees to be under the protection of the United States of America, and of no other sovereign whatsoever.

"Art. 4. The boundary allotted to the Cherokees for their hunting grounds, between the said Indians and the citizens of the United States, within the limits of the United States of America, is, and shall be the following:"—This boundary defines the northern and eastern limits of the Cherokee country.

"Art. 5. If any citizen of the United States, or other person, not being an Indian, shall attempt to settle on any of the lands westward and southward of the said boundary, which are hereby allotted to the Indians for their hunting grounds, or having already settled and will not remove from the same within six months after the ratification of this treaty, such person shall forfeit the protection of the United States, and the Indians may punish him, or not, as they please." Then follows a proviso, as to settlers, "between the Fork of French Broad and Holston," whose case is to be referred to Congress.

"Art. 6. If any Indian, or Indians, or persons residing among them, or who shall take refuge in their nation, shall commit a robbery, or murder, or other capital crime on any citizen of the United States or person under their protection, the Nation, or the Tribe, to which such offender or offenders may belong, shall be bound to deliver him or them up to be punished according to the ordinances of the United States;" 'provided that the punishment shall not be greater, than if the crime had been committed by a citizen on a citizen.'

"Art. 7. If any citizen of the United States, or person under their protection, shall commit a robbery or murder, or other capital crime, on any Indian," he shall be punished in the same manner as if 'the crime had been committed on a citizen;' and the punishment shall be in the presence of some of the Cherokees, who shall have due notice of the time and place.

Art. 8. No punishment of the innocent for the guilty, on either side, "except where there is a manifest violation of this treaty; and then it shall be preceded first by a demand from justice and if refused, then by a declaration of hostilities."

"Art. 9. For the benefit and comfort of the Indians, and for the prevention of injuries or oppressions on the part of the citizens or Indians, the United States in Congress assembled, shall have the sole and exclusive right of regulating the trade with the Indians and managing all their affairs in such manner as they think proper.

"Art. 10. Until the pleasure of Congress be known respecting the 9th Article," a temporary provision is made for the security of traders.

"Art. 11. The said Indians shall give notice" of any designs "formed in any neighboring tribe, or by any person whomsoever, against the peace, trade, or interests of the United States."

"Art. 12. That the Indians may have full confidence in the justice of the United States, respecting their interests, they shall have a right to send a deputy of their choice, whenever they think fit, to Congress.

"Art. 13. The hatchet shall be forever buried, and peace given by the United States and friendship re-established between the said States, on the one part, and all the Cherokees on the other, shall be universal; and the contracting parties shall use their utmost endeavors to maintain the peace given as aforesaid, and friendship re-established."

These articles were signed by the four Commissioners of the United States, and by thirty-seven Head Men and Warriors of the Cherokees, in the presence of William Blount, afterwards Governor of Tennessee, and eight other witnesses. In the formulary which precedes the signatures, the articles are called a "Definitive Treaty."

It may be well to look for a few moments, at some of the features of this instrument, though it is by no means so important, as two or more of the treaties which have since been negociated by the same parties. Among the documents of Congress, published during the late session, is a letter from the Hon. Hugh L. White, now senator in Congress, to Mr. John Ross, at present the chief man of the Cherokee nation, in which the writer argues, at some length, that the treaty of Hopewell is not now in force, on account of its having been abrogated by a subsequent war, and its not being expressly recognized in any subsequent treaty. Whether the conclusion of Judge White is correct, or not, has little bearing on the present investigation. If the treaty be not now in force, it was in force once; and its *meaning* may be worth considering.

This is the first treaty made by the United States with either of the South-western tribes, or nations. The State of Georgia had, previously to the revolutionary war, entered into a compact with the Cherokees, of which notice will be taken, at the proper time. After the peace of 1783, and before the adoption of the Federal Constitution, the Congress made treaties with the Indians, in precisely the same manner as with European nations. If the power to do this was doubted, or denied, the doubt, or denial, has never come to my knowledge. The treaty of Hopewell was negociated by commissioners, all of whom, if I mistake not, reside at the south; and I have never heard that any remonstrance was offered by either of the States in the neighborhood of the Cherokees, on the ground that the Old Congress had *no power* to agree upon a line of demarkation with the Indians. A line was fixed, in the 4th article, securing to the Indians the undisturbed possession of a territory, which appeared on the map to be a part of Virginia, the two Carolinas, and Georgia; the States of Kentucky and Tennessee not having then been formed. If this treaty now stood alone, and the relations of the parties had not been changed by subsequent events, no white man could have '*attempted* to settle on any of the lands within the Cherokee boundary,' even down to the present day, however he might have been sustained in his attempt by the constituted authorities of any or all of the States, situated in the neighborhood of the Cherokees. Against such an attempt, the Indians would have been protected by the faith of the Confederated Republic. This remark is made simply for the sake of drawing the attention of the reader to the inviolability of the Indian territory, as strongly implied in the fifth article.

From the phraseology adopted in two or three passages of the treaty, the conclusion seems to be drawn by the present Secretary of War, that treaties with the Cherokees are not binding upon the whites; at least, not to the extent of their literal and proper meaning. The argument stands in this form. The Cherokees fought on the side of the British, in the war of independence. The British were beaten; and therefore the Cherokees were a conquered people. To a conquered people the United States *gave peace;* and therefore the United States are not bound by the very articles which they dictated. They *allotted a boundary* to the Cherokees; and therefore the United States are not under obligation to respect the boundary, which they themselves allotted. To refute such conclusions, established by such a process of reasoning, is unnecessary. The very statement of the argument is enough.

It is true, that the Commissioners of the United States, in several treaties, made about the same time, express themselves rather haughtily, when they declare that they *give peace* to the Indians. The fact is well known, however, that the whites were much more desirous of peace than the Cherokees were. The inhabitants of our frontier settlements were in constant dread of incursions from the natives of the forest. Impoverished as our country was by a seven year's war, it would have been impossible to have scoured the vast wilderness from the settled country to the Mississippi. Any force which could then have been sent, would have fared worse than the army of St. Clair did, in a far less dangerous field, nine years afterwards. The Cherokees could not have set up for nice verbal critics of the English language, as they did not understand a word of it. It is questionable whether one Indian interpreter in ten would make any difference between *give peace*, and *make peace*, or *agree to a peace*. The Cherokees doubtless understood, that the United States were desirous that there should be *an end of fighting;* but it is incredible that they should have thought there was lurking, under the phrase of *giving peace*, any such mysterious implication of superiority on the part of the whites, as should ultimately exonerate the superior from all obligation to keep faith with his inferior. Least of all could they have supposed, that there was a latent power in this phrase, which should destroy the validity of all future compacts between the same parties, in not one of which the insidious phrase is to be found.

The phrase *to give peace* was a favorite one with the Romans, and was doubtless copied from them. I think Bonaparte used it also on some occasions. But neither the Romans, nor Bonaparte, so far as I know, ever soberly contended that a treaty was to be interpreted, otherwise than according to the obvious and proper meaning of the words, merely because one of the parties assumed rather a haughty air, in some few instances of the phraseology.

As to the word *allot*, it is said to have been commonly used in the Southern States as synonymous with *fix* or *establish*. To say that a boundary was *allotted* to the Cherokees, was no more than to say that a boundary was *established* or *agreed upon;* for the boundary is not said to have been *allotted by the United States*. It may have been, indeed it must have been, as the whole scope of the treaty shows, *allotted by the consent of both parties*.

WILLIAM PENN.

GREAT NATURAL CURIOSITY.

Last week we briefly noticed (says the New-York Observer) the arrival at Boston of two Siamese youths, males, 18 years of age, whose bodies have been connected from their birth, by a substance apparently bony or cartilaginous, about seven inches in circumference, and four in length, proceeding from the umbilical region, or rather from the lower part of the breast bone of each. It would seem that this is no imposition, as we imagined, but a real lusus naturæ, worthy the attention of the philosopher. Dr. Warren, of Boston, whose high reputation in his profession is well known, gives the following description in a letter published in the Boston Daily Advertiser of Monday.

Dear Sir—In compliance with your request, as well as in obedience to what I consider to be a professional duty, I undertake to give some account of the Siamese boys, and particularly of the medium, by which they are united together.

The boys are supposed to be about 18 years old. They are of moderate stature; though not as tall as boys of that age in this country. They have the Chinese complexion and phisiognomy. The forehead is more elevated and less broad than that of the Chinese, owing to malformation. They much resemble each other; yet not so much but that upon a little observation, various points of dissimilarity may be noticed.

The substance by which they are connected is a mass two inches long at its upper edge, and about five at the lower. Its breadth from above downwards may be four inches; and its thickness in a horizontal direction two inches. Of course it is not a rounded cord, but thicker in the perpendicular than in the horizontal direction. At its lower edge is perceived a single umbilicus, through which passed a single umbilical cord to nourish both children in the fetal state. Placing my hand on this substance, which I shall denominate the cord, I was surprised to find it extremely hard. On further examination this hardness was found to exist at the upper end of the cord only; and to be prolonged into the breast of each boy. Tracing it upwards, I found it to be constituted by a prolongation of the *ensiform cartilage of the sternum*, or extremity of the breast bone. The breadth of this cartilage is an inch and a half; its thickness may be about the eight of an inch. The cartilages proceeding from each sternum meet at an angle, and then seem to be connected by ligament, so as to form a joint. This joint has a motion upwards and downwards, and also a lateral motion; the latter operating in such way, that when the boys turn in either direction the edges of the cartilage are found to open and shut. The lower face of this cartilage is concave; and under it is felt a rounded cord, which may be the remains of the umbilical cord. Besides this there is nothing remarkable felt in the connecting substance. I could distinguish no pulsating vessel.

The whole of this cord is covered by the skin. It is remarkably strong, and has no great sensibility; for they allow themselves to be pulled by a rope fastened to it, without exhibiting uneasiness. On shipboard, one of them sometimes climbed on the capstan of the vessel, the other following as well as he could, without complaining.

When I first visited the boys, I expected to see them pull on this cord in different directions, as their attention was attracted by different objects. I soon perceived that this did not happen. The slightest impulse of one to move in any direction, is immediately followed by the other; so that they would appear to be influenced by the same wish. This harmony in their movements is not the result of a volition, excited at the same moment. It is a habit, formed by necessity. At an early period of life it is probable they sometimes differed. At present this is so rarely the case, that the gentlemen who brought them, have noticed only a single instance. Having been accustomed to use the cold bath, one of them wished it when the weather was cool; to which the other objected. They were soon reconciled by the interference of the commander of the ship. They never hold a consultation as to their movements. In truth, I have never seen them speak to each other, although they converse constantly with a Siamese lad, who is their companion. They always face in one direction; standing nearly side by side; and are not able, without inconvenience, to face in the opposite direction; so that one is always at the right, the other at the left. Although placed not exactly in a parallel line, they are able to run and leap with surprising activity. On some occasions, a gentleman, in sport, pursued them round the ship, when they came suddenly to the hatchway, which had been inadvertently left open. The least check would have thrown them down the hatchway, and probably killed one or both; but they leapt over it without difficulty.

They are quite cheerful; appear intelligent: attending to whatever is presented to them, and readily acknowledging any civility. As a proof of their intelligence, it is stated that in a few days they learned to play at drafts well enough to become antagonists of those who had long been versed in the game.

The connexion between those boys might present an opportunity for some interesting observations in regard to physiology and pathology. There is, no doubt, a network of blood vessels and some minute nerves passing from one to the other. How far these parts are capable of transmitting the action of medicines and of diseases, and especially of what particular medicines, and what diseases, are points well worthy of investigation. Captain Coffin informed me they had never taken medicine since they had been under his care. Once they were ill from eating too heartily, but were relieved by the efforts of nature. He thinks that any indisposition of one extends to the other; that they are inclined to sleep at the same time; eat about the same quantity, and perform other acts with great similarity. Both he and Mr. Hunter, the gentleman who united with him in bringing them here, are of opinion that touching one of them when they are asleep, awakens both.

The pulsations of the heart are exactly alike in both boys. I counted seventy-three pulsations in a minute, while they were sitting; counting first in one boy, then in the other. I then placed my fingers on an arm of each boy, and found the pulsations take place exactly together. One of them stooping suddenly to look at my watch, his pulse became much quicker than that of the other; but after he had returned to his former posture, in about a quarter of a minute, his pulse was precisely like that of the other boy. This happened repeatedly. Their respirations, are of consequence, exactly simultaneous. This harmony of action in primary functions shows a reciprocal influence, which may lead to curious observations and important deductions. Whether it will be in my power to obtain any further information in regard to them, is uncertain. If not, some one else can better accomplish the task.

Let me add that there is nothing unpleasant in the aspect of these boys. On the contrary, they must be viewed as presenting one of the most interesting objects of natural history, which have ever been known to scientific men.

NEW ARGUMENT IN SUPPORT OF THE MOSAIC CHRONOLOGY.

The valley of the Nile, it is well known, is covered with a bed or stratum of alluvial mud deposited by the river during its periodical overflowings; and this bed or stratum is superimposed on sand in all respects ressembling the sand of the adjoining desert. The quantity of deposit in any given time is, however, much less than one would be apt at first to imagine, considering that the great fertility of Lower Egypt is solely to be ascribed to it. During the period of the French expedition, a great variety of experiments were made, by the savans who accompanied it, upon the thickness of this alluvial bed; and some curious and interesting results were obtained. In the transverse section of the valley of Syout, and other places, where the deposits could be made without obstacle, and without being in any material degree, augmented or diminished by local causes, about two hundred pits were dug, and the depth of the whole alluvial stratum carefully measured; care being taken to make allowance for what seemed partial or accidental inequalities. The mean of all those measurements gave for the average thickness of the mud stratum nearly six and a half metres, or rather more than twenty feet. We take it, however at twenty. Having ascertained this point, M. Girard next applied himself to determine the quantity by which the soil is raised or thickened in the course of a century, from the depositions of the river; and the pits of the nilometers furnished him with the basis of an approximate calculation, which gave the centenary elevation of the soil, from the cause already mentioned, at less than four and a half inches. Dividing, then, the whole thickness or depth of the stratum, by the quantity added to it in the course of a century, the quotient is 5,650; from which it follows that the origin of this superimposed soil, must have preceded the year 1809, the date of the experiments, by 5,650 years being only 154 less than the Mosaic chronology gives as the age of the world at that time; a difference which, considering the peculiar nature of the date upon which the calculation is founded, and how much the smallest error either in the measurements, or in the centenary "valuation," would affect the ultimate results, must be thought quite immaterial. Making all due allowance for these circumstances, however, the coincidence between the sacred chronologist and the deduction of science, strikes us as very remarkable: nay, as affording one more proof how nature and revelation harmonise, when the truth is sought in the love of it. We may add, that the French savant has carefully avoided drawing the inference to which his own premises necessarily lead; an avoidance which is only the more absurd from the obvious nature of the conclusion obtruded upon the mind of the reader.—*Caledonian Mercury.*

AN EXAMPE FOR YOUNG MINISTERS.

In the July number of the London Evangelical Magazine, we find an original letter from the Rev. John Newton to one of his brethren in the ministry, from which we make the following extract, for the benefit of all young ministers and students in theology.—*N. Y. Observer.*

I am glad you are pleased with my poor people. I trust that many, yea, most of them, are simple and sincere: they have in different measures, an experimental knowledge of the truth, considered as a vital principle; but few have much systematic knowledge: they can feel better than dispute; the Lord prepared them and me for each other; he was pleased some time ago to give me a distaste to that sort of preaching which sets off the reading and cleverness of the preacher to the greatest advantage, and then he sent me to a people amongst whom all such efforts of ingenuity would have been quite thrown away: they love to hear much of Christ, and of the exercise of the life of faith, and then the plainer the better, and the Lord had brought me to be of their mind before I saw them. Indeed, when I first thought of the ministry, I went down to sharpen my tools with the Philistines, and amongst other expedients equally wise, I bought all Sully's works to qualify me for preaching the Gospel of Christ. I drudged heartily through a good part of the first folio, studied Saurin, and every author I could reach, either as a pattern or a teacher of oratory; at length the Lord shortened, mercifully, my labor, and showed me that all this parade was needless; that simplicity was the most characteristic mark of good preaching, and that it would be better to seek wisdom from him, that I might comment in plain words upon the plain Gospel. I desire to bless him for the exchange, for placing me where I am, and for the hope that I have that my poor services have not been wholly in vain.

Advice.—I know of no means so immediately likely to promote the great event of general conversion, as the lively, steadfast, and exemplary conduct of Christian professors. I would wish to impress this strongly upon every one of your minds: you are answerable to God for the conduct of every hour, not only as it may affect your own individual state, but as it may, and must, respect your families, your neighbours, and the church of God. The increase and prosperity of young converts is closely connected with the manner in which old professors of religion so let their light shine before them, that they, seeing their good works, may glorify their Father who is in heaven.—[*Legh Richmond.*

The Height of Enjoyment.—A gentleman near Castleton, England, asked a country booby what he considered the greatest enjoyment. His reply was, "If I was king, I'd live on tharkik, (stir pudding) and treacle, and swing all day on a gate."

"Let not ambition mock their homely joys."

If a man would keep both integrity and independence free from temptation, let him keep out of debt. Dr. Franklin says, "It is hard for an empty bag to stand upright."

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